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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE

American Society  
FOR MELIORATING THE CONDITION OF THE JEWS.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 6.]

DECEMBER, 1846.

[NEW SERIES.]

THE following paper on the Sabbath was written in Edinburgh, Scotland, by a gentleman whose name we do not now feel ourselves at liberty to mention. It is here published for the first time, and will require, as it will richly repay, a careful examination.

ON THE SANCTIFICATION TO THE LORD  
OF ONE DAY IN SEVEN.

The sanctification of the Sabbath rests upon the authority of the word of God. The distinction of time for sacred and for common purposes cannot but be necessary to a creature, called to give God direct service in the immediate contemplation of Him, while yet having the consciousness of his own creature existence, and of that of God's other works, all infinitely distant from the perfection of their Maker, and necessary occasion to give attendance upon, and be occupied with, those works. Little consideration is required to

see, that there is a necessity for a similar distinction in places and persons. The manner, degree, and peculiar character, according to which the principle adverted to will appear in fact, pertain to order and wisdom, and will receive their development in accordance with the nature of the creature, the circumstances in which he is placed, and those in which God reveals himself to him.

The fixing of the sacred time of the seventh day is connected, as might be expected, with the manner of the original creation, and of God's revealed relation to it. In giving his works a birth in time and space, God brought them out according to an order, which occupied six days, or definite divisions of time, at the close of which he rested. While creating the works, He, as it were, turned away his direct attention from himself, and occupied it with the creatures; but, at the close, he returned to rest in his own

excellency, the sole ground of their perfection and stability. Hence arose a foundation, as to the creatures, of the revolution of time in recurring periods, part proper for common actions, in the use and society of God's works, and part for rising above creation, into the direct service and enjoyment of God himself; all in accordance with the manner of God's own act, which, though it cannot have had a subjective reality in his infinite, all-comprehensive Being, received yet from him an objective reality for the creatures, as the mode of development chosen by his perfect wisdom in the form intelligible to them.

As the institution of the Sabbath had thus its foundation in a primary act of God in creation, and is connected with a distinction between the Creator and the creatures, which is inherent and indelible, it follows that the institution may be expected to have an existence in every successive condition of the creation, even to eternity. Its peculiar character, at different stages of God's dispensations towards the creation, will, however, somewhat differ, according to the condition in which it finds the creature in the several periods. Before adverting to this, it will be necessary to examine, a little more fully, the character and object of the time sanctified as the Sabbath.

The sabbatical period indicates, not merely a time and an occupation, but a suitable state of spirit. Even to unfallen man, the sabbatical state would be higher than the common, because then every faculty would be filled and enriched to the utmost, and the invigorated man would enjoy renewed power for his

lower occupations. But much more is this the case with fallen man, for his defiled nature cannot but contract more defilement from occupation with the things under the fall, and be yet more dimmed, by his turning away from the source of light. Not that common duties are essentially unholy, or can be lawfully abstained from. We must perform them with thankfulness, using them both as an exercise of humility, and in fulfilment of our place of ordering and blessing the lower works put under our charge. But the sabbatical state is one of the means to recal our strength, and to confirm us in our higher hopes. There is, however, a higher meaning than all this in the Sabbath. God's purpose from the first was to form a creation, which should partake of his own perfection, and whose condition, consequently, should resemble his own rest, of which the Sabbath thus became the memorial and the earnest. "My Father worketh hitherto, and I work," (John v. 17,) marks the frustration, for the time, of God's purpose to establish this rest in his works. But it will yet be attained to in a perfect form, when, instead of God abiding in himself, he will rest in his works, (Ps. cxxxii. 14,) by prevailing to lift them up unto himself; and, meanwhile, Christ, by whom this is done, works in his people, and the Father in him, until it shall be consummated. If the event referred to in 1 Cor. xv. 28, when the Son shall deliver up the kingdom to the Father, denotes the time, when the conflict between God and his works shall have ceased, and God shall be seen in them every where in his purity and power, by a perfect

reflection; still I cannot but think that the Sabbath will continue, as an eternal ordinance for bringing out the variety and wisdom of God's ways.

I shall now endeavor to apply these general views, as to the nature and object of the Sabbatical period, to the various forms in which we have any light as to its practical observance among men.

1. *The unfallen state.* What has been already said sufficiently indicates the nature of the Sabbath given to Adam in the state of innocence. The Sabbath was, properly speaking, Adam's first day, for the day of his creation was not a defined period, but a mere beginning, in which he was introduced into existence, and into the knowledge and rule of the world and of the creatures, comprehending probably the naming of the creatures, as the token of his dominion, and followed by the deep sleep that ensued, during which Eve was created; Gen. ii. 18-24. The antitype seems to require, that the woman shall have been with the man on the first Sabbath, and yet not previously. The natural Adam and Eve had, then, the privilege of beginning the course of their life with the day of God's rest, when they were to rise from seeing God's wisdom and goodness in the things of creation, to the contemplation and enjoyment of God himself. Thus were they to render their first homage to their Creator, for all his bounty, and to prove their faithfulness in the high charge committed to them, and finally left in their hands. But, when I recollect, that Adam and Eve were in the natural state, that is, standing upright in the strength of mere crea-

tures, not indwelt by, but separate from God, I confess that it sounds ominously to me, that, on that first Sabbath, God *rested* from *his* work. They had no stability in their own wills to resist the tempter, and it is to be feared that God, instead of accomplishing his rest, through the administration of his works by the head, to whom he had given all possible natural qualities required for the task, may, from that very day, have had to begin his works anew, in order to bring out his Sabbath on a basis that should never disappoint him. This, however, is apart from the subject, but the comparison of Gen. i. 27-8, ii. 18-24, and iv. 1, and Heb. iv. 1-11, may perhaps be held to warrant the supposition. See also Mat. xiii. 25.

2. *Before the Law.* There seems some evidence of the seventh day having been esteemed sacred among the heathen, the probable traditional relic of its original institution, but doubtless covered over with superstition and all manner of defilement. The practice, and its believed sacred origin, would prove a foundation for the revival of the institution by the law, when the children of Israel came out of Egypt. The absence of mention in the scriptures of the observance of the Sabbath, during that period of darkness and ignorance, shows that, as then observed, it afforded no special lesson for mankind in future ages.

3. *Under the Law.* Our attention is first drawn to the features which the Sabbath presented to man in the fallen state, by its being solemnly and repeatedly enjoined by the law on the Jews. Because, as already stated, it was a primary and fundamental institution, the precept

to observe it entered the decalogue—the sum of the chief ways of God. But it does not follow that the peculiar aspect, which the Sabbath bore to the Jews, was to be perpetuated by the commandment. In so far as such aspect arose from a temporary condition of the Jews, the enactment would not perpetuate the peculiarity even as to them; and still less would it extend any mode of observance, appropriate only to the Jews, to the Church or the nations, standing in different positions from that people. This makes it necessary to consider, generally, what was the principle of the law, to which the Jews were subjected, and under which they received the institution of the Sabbath.

Paul tells us, that “the law is not of faith,” and that “it was added because of transgressions, till the seed should come to whom the promise was made,” and that the inheritance was not of the law, but of promise. Gal. iii. 12, 18, 19. Man, in his first estate, was not his own master, as he presumptuously concluded, but was subject to God, the obligation having, however, no other enforcement than his own nature, which was his law,—the law of blessedness and security, had he continued in it. Then, man was at peace with God, because man's nature was the undefiled work of God, his image, and in perfect harmony with itself. Disobedience marred man's nature in its master principle, and thenceforward, anarchy, corruption and death appeared in every part of it, through his nature, in which the remembrance of its original perfection was indelible, testifying of its abuse and defilement. Nature, instead of being

the minister of felicity, became the law of the conscience, the witness for God, working death. But, side by side with the evil into which man was delivered, and from which recovery was impossible, was established in man's heart, by God's grace, the hope of salvation through faith, man, now that peace could no longer come through mere nature, receiving the assurance from God, that he was willing to come to his help in another form,—that by which man should substitute trust in God for trust in his own nature,—and that, in this form, God would ever be himself the support of man's proved and utter inability, and thus at last bring him into the true Sabbath of stability and rest in himself.

The law delivered to Moses dealt with both of these conditions of man, in a very remarkable way. God did not see it meet to manifest at once the redemption of man, from the death of his natural state, into the perfect glory of the spiritual man in Christ. For this man was unprepared, and it would have narrowed the large plan of God's intended work, in ways more extensive perhaps than we generally suppose, but out of place to be here considered. The law having been “added because of transgressions,” in order to make clear the true character of the natural man, the letter of the law was not of faith, but was addressed to man's fallen nature, commanding both what he must do morally, and also what he must do ceremonially, in order that the flesh might approach with cleanness the presence of God,—thus showing him the largeness of his impossible duties, and meeting him at every turn with cleansings and

sacrifices, to denote at once his general defilement, and his continual failure in particulars. The letter of the law was thus fitted only to second and enforce the testimony of the natural conscience. At the same time, within all this, and independent of the letter, was the opportunity of faith and obedience, the true restored life of man, assured the more because these unprofitable commands had come from the same God, who had given the promises to Abraham, yet having, like those promises, nothing visible to rest on, and waiting for a hope to be revealed. Thus, the law was a schoolmaster to bring us to God, in every aspect in which it can be viewed—in the letter, as witnessing of universal sinfulness, yet being palpably without power, and in the spirit, as giving new assurance of aid from God, promised by implication in its provisions, but the substance of which was still unmanifested.

The Sabbath, as prescribed to the Jews, must be regarded in the light of this double office of the law. As the Sabbath points to the perfect rest of God,—not now to be attained by the separate perfection of the creature, but by the creature being subdued to obedience to God's power in him,—its observance by a people in the flesh, in which condition the Jews stood and were dealt with, required that the death of the flesh should be prominently shown in it. Hence, the law contains the characteristic prohibition of all work by the Jews on the Sabbath, their perfect resting from their own labors, which are the testimony of the life of the flesh. Absolute inactivity, ceasing even to breathe, had it

been possible, would have been the perfect fulfilment of the Jewish Sabbath; and, accordingly, its consummation was accomplished in the perfect rest of our Lord's body in the grave, during the whole Sabbath day, in accordance with which it is recorded, that the women, after it had been deposited there, "rested the Sabbath day, according to the commandment;" Luke xxiii. 56. On the other hand, in its spiritual aspect, as an occasion for the exercise of faith, the Jews were required to rejoice in the observance of the Sabbath, and to account it "a delight, the holy of the Lord, honorable;" yet, in doing so, they must still, as men of the flesh, have faithfully observed the several ordinances, having grace only to live in the flesh by faith, but not to destroy and be superior to the flesh, as men of the Spirit.

The peculiar character of the Jewish Sabbath now adverted to appears from the ascription of the command to keep it, Deut. v. 15, to the deliverance of the Jews from Egypt, instead of the rest after the creation, as in Ex. xx. 11, and will be still more marked, if what Mr. Irving maintains, in an interesting paper on the subject (*Morning Watch*, 4,) is well founded, that on that occasion it was put back a day, and its beginning made the evening instead of the morning. See also 2 Chr. xxxvi. 21. A future change may perhaps be inferred from Jer. xxiii. 7, 8; Matt. xii. 8; Mark ii. 27.

4. *Under the Gospel.* The Church has been baptized into the death of Christ, and is, by faith, raised with him, and consequently, having the flesh slain and dead, cannot any longer be under carnal ordinances,

which deal with the flesh as existing. Hence, the Church is not subject to the peculiarities of the Jewish Sabbath, as appears from Col. ii. 16, which relates expressly to the observances of the law ; but, inasmuch as the Sabbath, in its essence, is not Jewish, but original and eternal, she has the privilege of a Sabbath, as much as the Jews, but after a higher and spiritual sort. What day can serve as the Christian Sabbath, or Lord's day, but the day of the Lord's resurrection, when God at length found the Man, in whom he was able to rest ? Hence, the change of day seems to have been adopted in the Church, as if naturally, by universal agreement. At the same time, it is remarkable, that the New Testament contains little evidence, of an express kind, of the recognition of the Sabbath or Lord's day ; and the same may be observed as to sacred places, such as churches and altars, and also, though the remark applies here with less force, as to persons. The reason of this appears to me to be two fold,—1. That the truth as to all such things was intended to be taken from the spiritual opening and application of the law, in which manner, coming through the purely spiritual channels of prophets and apostles, it would be divested of the bondage of a law in the letter, and applied as the Church could bear it ; and 2. That it seems contrary to the genius of the spiritual state, that such distinctions should have a prominence in the word of scripture,—however necessary that they should exist, and be sacredly observed in fact, and however natural they are, as products of faith and obedience,—because such manner

of mention of them would tend to disturb that pre-eminence of the spiritual and invisible above the natural and visible, that turning away from the limited and partial to the universal, and that blending of the Church into one body by the law of Christian love, (Phil. ii. 3,) which are of the essence of the spiritual life of the Church, and conditions of her rising into the communion of God. Such things are, in fact, not laws for the Church, but receive being, as living organs and instruments, through the life of the Church, — consequently, what we are to expect is, not laws prescribing them, but means whereby light regarding their nature and order will certainly come to the knowledge of the Church, for faith and obedience, according as her life causes her organization to be developed, and her need requires, and her strength can use them. They are thus not the effects of an eternal law, but the fruit of an internal power. In this way, the Lord's day becomes to the Church a spiritual rest, elevating her from the world towards God, a foretaste of "the rest that remaineth for the people of God." Heb. iv. 9. Not perceiving this, some have been led to think, that there is no authority for a Christian Sabbath at all ; and others, that its nature is to be found in the rules of the Jewish law. The state of the Church renders the last mentioned form of error extremely natural and common. Men, sensible of the iniquity that prevails, and of the value of a time of peculiar separation to God, but not apprehending the spiritual standing of the Church, and the spiritual character of her institutions, see no way

of attaining their desire, but through the literal enforcement of a carnal ordinance, which applied to a dispensation essentially different, and which, when adopted by the baptized, tends to the evacuation of the grace of Christ, by leading men to rest in a work of self-righteousness in the flesh. The ultimate aim of the Christian Sabbath, to denote the attainment by the Church of final rest in God, of which the germ and foundation is faith, appears from Heb. iv. 1-11, especially vv. 3, and 9, 10.

5. *Other forms of the Sabbath.* The Sabbatical years, and periods of years, prescribed by the law, appear to have been intended to enlarge the hearts of God's people to perceive, that the true object of the institution was not to give them a stated day of solemnity, but was to lead them to a permanent elevation of position and character in the presence of God. The Millennium is usually, and probably with truth, regarded as being a period of this description. The attainment of the Millennial Sabbath may not, however, infer the abrogation of the institution in the more limited sense. As the weeks of the sabbatical years had each its Sabbath, so duration may be distinguished for ever by this mark of division, on which the Church may more specially proclaim the infinite exaltation of the Creator, and her own perfect dependence on him for stability and rest.

PHARAOH'S DREAM.—In the year 130 after the settlement of the Israelites in Egypt, Pharaoh dreamed of an aged man who was holding a balance in his right hand. In one

of its scales he placed all the sages and nobles of Egypt, and a little lamb in the other; and it outweighed them all.—*Jewish Legend.*

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From the Voice of Jacob.

## THE JEWS IN COCHIN.

AN account of these Jews, with various notes thereon, having been inserted in the Shebat and Sivan numbers of the *קאפער* ("Gatherer;" a Hebrew periodical long discontinued) for the year 5550 (1790), we now transfer the contents to our columns, without, however, translating such particulars as do not throw light on the subject. We undertake this task from the interest we, and as we hope our readers also, feel in the account of a portion of Israel so long unknown to the body of the nation, and in the hope that a dissemination of all the information we can collect on the subject, will prompt some traveller in those regions to institute inquiries, and thus confirm, rectify, or refute these accounts. Indeed, when we consider the number of intelligent travellers at this day, the facilities now offered for inquiry, and the frequent intercourse between those once secluded regions and Europe, we cannot but hope for a speedy solution of the uncertainty and doubt under which the account labors.

Hirz Wessely, the correspondent of the "Gatherer," informs its readers, that an eminent clergyman of the Hague had found among the writings of Marzellus Bles, an officer of the Dutch East India Company, (a distinguished and intelligent man, who was in the habit of noting down whatever appeared to him interest-

ing in foreign countries), an extract from "The Book of Chronicles of the Jews of Cochin, on the coast of Malabar." This extract he had received from a converted Jew, named Van Dort, who said he had translated its contents from a large Hebrew Chronicle, in possession of the head of the Cochin Jews. This extract, translated from the Dutch into German, was published in 1788, in "Eichorn's Bibliothek, first volume, 6th section," and translated back by Wessely from the German into Hebrew. As the German is not accessible to us, we draw our information from Wessely's Hebrew, as follows :

Principal events taken from the Hebrew Chronicles extant among the Jews settled at Cochin, on the coast of Malabar. In them is noted down every thing from the days of King Hosea, son of Elah, who reigned in the year 824 after the departure of the Israelites from Egypt, and faithfully continued to this day, from year to year, according to the testimony of the Princes and Rabbis who guided and taught the Israelites, and always kept under the hand of the reigning prince.

In the ninth year of king Hosea, came Salmanasser, king of Assyria, and carried the Israelites prisoners to Chalach and Chabar, on the river Gosan, and into the cities of Media. In 894, Salmanasser III., sent 460 families of the Jewish prisoners as a present to Purawa, king of Teman (Mokha). These exiles were very ill treated by their new master, and reduced into bondage. They carried along with them the book of the Law of Moses, the books of Joshua, Ruth, Judges; the two Books of Samuel, the first Book of Kings. Solomon's Canticles; the Hymns of David, Asaph, Heman, and the sons of Korah; Proverbs, the Ecclesiastes of Solomon, and also the Riddles; the Prophecies of Gad, Nathan, Shemaiah, and Achiah; the ancient Book of Job, Jonah, and the Book of Isaiah. Of this latter book, how-

ever, they possess only the first eleven chapters. These books are divided into three parts; the first part contains the Law of Moses; the second the Hagiographa; and the third the Prophets. Every part lies separately in a leaden chest; the whole being in charge of their prince Simon Rabban, of the tribe of Ephraim, who was the first among the prisoners of Teman appointed over them.

Under the reign of this king, the Israelites were very much oppressed, because they refused to worship his God, Nisroch. At last, however, in order to escape the cruel treatment, many conformed outwardly to the religion of the country; in heart, however, they remained Jews. There were still some few who remained steadfast in their religion, and under the guidance of Rabban refused even to conform outwardly. The king, enraged at Rabban's resistance, sent for him, and asked him why he refused to obey his mandates. Upon this, Rabban declared that obedience in this case would be disobedience against that Being who was superior to the king, and who had created both himself and the king. The king then demanded who this Being was, and how he (Rabban) knew that He had created every thing? Rabban then explained to him that these things, and many more, were written in a book in his charge, and which was more precious to him than all the treasures in the world. The king being much displeased with the answer of Rabban, took all his books from him, and depositing them in a golden chest, placed them in the temple of Nisroch, saying, "Behold, mighty Nisroch, I have brought thee the most precious thing of all the treasures of the Jews, do with it according to thy pleasure!" Nevertheless the king relented in his persecution of the Jews, and thenceforth they were not molested in the exercise of their religion. The king had also the words of Rabban noted down in his chronicles, as a memorial for ever.

The deprivation of these books grieved the Jews not a little, and they proclaimed a fast on the 15th day of Elul, in the year 897, putting on sackcloth and placing earth on their heads : (this fast is still kept by the Jews at Mokha, and those on the coast at Malabar.) And Rabban arose from the midst of the community, spread his hands toward heaven, and said—

“Thou alone, O Lord, art our King; O save these miserable and oppressed ones, for there is none besides Thee who has power to save. Thou knowest the hardship and the oppression which we undergo. Hear, O Lord, our lamenting voice, and do not withhold from us Thy mercy. It is true Thou art just, for we have sinned before Thee, and therefore hast Thou given us over into the hands of our enemies. But, O Lord our God, in consequence of our sins, not only do our enemies oppress and ill-treat us with hard bondage, but they have also taken away from us Thy Holy Word, and desire to swallow us. See now, in their haughtiness they say, ‘Our gods have done this,’ and thus they seek to break the covenant which Thou didst establish with our forefathers; they strove to exterminate Thy inheritance, and to shut the mouths of all those who praise Thy holy name. O, Lord, do not give dominion in the hands of unworthy ones, that they may not mock us. Turn our grief into joy, and pour out Thy wrath upon those that will not know Thee. Truly do I know that Thou hast saved Israel at every time, that Thou art a Saviour, and wilt save them now. Amen.”

In the first year of the reign of the son of the king called Kursha, in the 907th year, it happened that the king read in the Chronicles the address of Rabba to his father, and the words went to his heart. On the 10th of the month of Shebat, he restored to the Jews their books, and promulgated a law that henceforth the Jews should be permitted to serve their God without molestation.

On this Rabban and the Jews were much rejoiced, and resolved to appoint that day as a festival for ever. (That day is still kept by the Jews residing at Mokha and on the coast of Malabar. They make on it seven circuits round the beautifully adorned scroll of the law, and during every circuit they sing the 111th Psalm, and also distribute charity among the needy). And in their rejoicings they prayed thus—

“O Lord of hosts, by whose name Israel is called, hear the prayer of Thy servants, give unto the righteous Rabban blessing and happiness. Bless his bread and his water; give him length of days and years; give him an understanding heart and an intelligent mind. Save him from all adversities, that he may walk in the good way. Give also to his successors wisdom and understanding, and guide them in the good way. Give them health and a sound mind, that they may reach the ladder leading to heaven (where may they reside!) which our father Jacob saw in his dream; and thus they will know that the God of Israel is with us. Amen, Selah.”

The government over the Jews at Mokha preserved itself in the family of Rabban till the year 1416. In that year many thousands of the Jews were expelled the country by the king Prusus. Simcha Rabban, a descendant of the Rabban above-mentioned, hearing that there were many Jews at Puna and Gusarate, in the dominions of the Great Mogul, resolved to go there with the exiles. There they and their descendants lived prosperously till the year 2000. (During that period there happened to them many events worthy of notice; but the translator omitted to transcribe them, either from want of an opportunity, or because they were too numerous.)

In the year 2100, the Jews residing in those dominions were exceedingly oppressed, so that they at last feigned to give up their religion and to worship idols; with the exception of one of the family of Rabban, nam-

ed Joseph, who, together with seventy-two families, emigrated to Malabar, where they were received in a friendly spirit by the ruler of the land, Sherem Perimal. He gave them various rights, which were engraven on two plates of copper, which are still extant at Cochin, in charge of Joseph Halaguo, prince of his people. These I have seen and translated. And the above-mentioned Lord of the country gave to Joseph Rabban and the princes his successors, a tract of land, the circumference of which measured sixteen parsaoth, called Batekor, which is still in possession of the prince Joseph Halaguo.

It is to be remarked that the Jews still resident in the dominions of the Mogul, and who outwardly conformed to idolatry, are not acquainted with the name "Jews;" and if asked to what nation they belong, they answer "we are Beni Israel," (children of Israel.) But although they have forgotten the law, they, nevertheless, keep the Sabbath day, and the day of Atonement, and also circumcise themselves; and what is still more astonishing, they still speak a correct and pure Hebrew.

In the charge of the above-mentioned Joseph Halaguo, are still two letters which king Ahasuerus sent out in the matter of Haman and Mordecai; they are written in the Tamaly language. The Canariens who belong to the primitive inhabitants of Malabar, have still copies of these letters in their temples, and keep also the feast of Purim, on the same day with the Jews, declaring that they consider the celebration of this festival as a statute for ever; for their kingdom having been subject to Ahasuerus at the time when the edict to slay all fearers of the Lord (the Jews) was issued, the command was also enjoined on them when the Lord reversed the decree, and gave over the enemies of those who fear the Lord as a prey to their intended victims. And if these inhabitants are asked what their name is, they answer, "We are descend-

ed from the ancient Achashterfanim (rendered in the Anglican version, Esther iii. 12, lieutenants.)

On the 5th of the month of Shebat, of the year 5410 of the creation, and, according to the Christian era, in the year 1650, the last of the family of Rabban died. His name was Joskiah, and he was prince over the Jews at Malabar, who reside at Calicot. The sway was then transferred to other families. The chronology observed in these Chronicles is that from the departure of Israel from Egypt; and they consider it as certain that the children of Israel went out from Egypt at the end of 2000th year of the creation.

These abridged Chronicles were translated from the original Hebrew, as mentioned in the introductory lines.

Cochin, 1757, (and according to our era, 5517.)

Signed,

LEOPOLD EMANUEL JACOB VAN DORT.

For the Jewish Chronicle.

## BISHOP HORSLEY ON IS. XVIII.

(Continued from p. 144.)

I SHALL now sum up the result of these long disquisitions in a translation of the prophecy, illustrated with short notes.

Isaiah, Chap. XVIII.

1 Ho! Land spreading wide the shadow of (thy) wings *a*, which art beyond the rivers of Cush. *b*

*a* i. e. Affording aid and protection to friends and allies in remote countries.

*b* The rivers of Cush, in this place, may be either the Euphrates and the Tigris, on the east; or the Nile, the Artaboras, and the Artapus on the west. But which of these are meant, it must be left for time to show.

2 Accustomed to send *c* messengers by sea,  
 Even in bulrush-vessels *d* upon the sur-  
 face of the waters.  
 Go swift messengers, *e*  
 Unto a nation *f* dragged away and  
 plucked,  
 Unto a people wonderful from their begin-  
 ning hitherto,  
 A nation expecting expecting, and tram-  
 pled under foot,  
 Whose land rivers have spoiled.

*c* "Accustomed to send." The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.

*d* Sending by sea in bulrush-ves- sels, is a figurative expression, de- scriptive of skill in navigation, and of the safety and expedition, with which the inhabitants of the land called to be supposed to perform distant voyages.

*e* "Go swift messengers."—You, who, by your skill in navigation and your extensive commerce and alli- ances, are so well qualified to be carriers of a message to people in the remotest corners, Go with God's message.

*f* Unto a nation, &c., viz., to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the begin- ning to this very time, for the spe- cial providence which ever has at- tended them, and directed their for- tunes; a nation still lingering in ex- pectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally tram- pled under foot; whose land "riv- ers," armies of foreign invaders, the Assyrians, Babylonians, Cyromace- donians, Romans, Saracens, and Turks have overrun and depopulated.

3 All the inhabitants of the world, and dwellers upon earth  
 Shall see the lifting-up, as it were, of a banner *g* upon the mountains,  
 And shall hear the sounding as it were of a trumpet.  
 4 For thus saith Jehovah unto me:  
 I will sit still *h* (but I will keep my eye upon my prepared habitation)  
 As the parching heat just before lightning,  
 As the dewy cloud in the heat of harvest.

*g* "A banner—a trumpet." The banner of the cross, to be lifted up more conspicuously than ever be- fore; the trumpet of the gospel, to be sounded more loudly than ever before in the latter ages.

*h* This 4th verse represents a long cessation of visible interposi- tions of providence, under the im- age of God's sitting still; the still- ness of that awful pause, under the image of that torpid state of the at- mosphere, in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black, ponderous cloud, covering the whole sky, seems to hang fixed and motion- less as an arch of stone. Nature seems benumbed in all her opera- tions. The vigilance nevertheless of God's silent providence is repre- sented under the image of his keep- ing his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgments, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, an- swers to the storms of thunder and lightning, which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And

5 For afore the harvest, *i* when the bud is  
coming to perfection,  
And the blossom is become a juicy berry,  
He will cut off the useless shoots with  
pruning hooks,  
And the bill shall take away the luxuri-  
ent branches. *j*

6 They shall be left together to the bird of  
prey of the mountains.  
And to the beasts of the earth.  
And upon it *k* shall the bird of prey sum-  
mer,  
And all beasts of the earth upon it shall  
winter.

7 And at that season a present shall be led  
To Jehovah of hosts,  
A people dragged away and plucked;  
Even of a people wonderful from their  
beginning hitherto.  
A nation expecting, expecting, and tram-  
pled underfoot,  
Whose land rivers have spoiled,  
Unto the place of the name of Jehovah of  
hosts, mount Zion.

as the natural thunder, at such sea-  
sons, is the welcome harbinger of  
refreshing and copious showers; so  
it appears, the thunder of God's  
judgments will usher in the long-  
desired season of the consummation  
of mercy. So accurate is the allu-  
sion in all its parts.

*i* The harvest is the constant  
image of that season, when God  
shall gather his elect from the four  
winds of heaven—reap the field of  
the world—gather his wheat into his  
barns, and burn up the chaff with  
unquenchable fire. Images, which  
relate not to the translation of the  
just to heaven, and the burning of  
the wicked in hell: but to the plac-  
ing of the faithful in a state of peace  
and security on earth, and to the  
excision of the incorrigible of the  
irreligious faction.

*j* God, in the latter ages, will  
purify his Church with sore but  
wholesome judgments. Comp. John  
xv. 1, 2.

*k* It was a prevailing opinion  
among the early fathers, that Anti-  
christ is to possess himself of the  
Holy Land, and that there he is to  
perish.

(To be concluded.)

## THE JEWS IN POLAND.

THE *Jewish Intelligence* gives the  
following sketch of the past history  
and present condition of the Jews  
in Poland, drawn mainly from "a  
work which has been recently pub-  
lished in France, by Léon Hollen-  
daerski, entitled 'Les Israelites de  
Pologne.' "

### The General History of the Jews in Poland.

THE chronicles of Poland do not  
agree respecting the time when the  
Jews first came to that country.  
After the introduction of Christian-  
ity into Poland, the lords of the coun-  
try and the new clergy rivalled each  
other in their zeal for the destruc-  
tion of all traditions, as well as all  
monuments of Paganism, and thus  
all traces of the past were effaced.  
The most ancient national traditions  
commence with the Prince Mieczys-  
las, about the middle of the ninth  
century. The historian Marusze-  
wicz maintains that the settle-  
ment of Jews in Poland preceded by far  
the most ancient date of the chroni-  
cles of that country now in existence.

All Russian historians concur in  
stating that Jews had established  
themselves in Poland before the tenth  
century. Vincent Kadlubek, a Po-  
lish historiographer, makes first men-  
tion of the Jews as having, in the  
year 1176, been attacked by the  
Christians, as it were, for pastime.  
Prince Mieczyslas and the authori-  
ties, on that occasion, took them un-  
der their protection, and the Chris-  
tians, who had been the aggressors,  
were punished.

Letters patent of the thirteenth century (in the years 1203 and 1207) attest that the Jews, at that time, were permitted to acquire landed property; for mention is made of villages as being possessed by them *hereditarily*.

Prince Poleslas granted, in 1264, some privileges to the Jews, which were further extended by Casimir the Great. This powerful monarch was probably influenced, in some measure, by the well-known Esther, whose name occurs so frequently in the history of Poland. Having formed an attachment for a person of Jewish extraction, he might naturally be led to show kindness to her nation; but, whatever were his motives originally, he certainly followed the dictates of a wise and enlightened policy towards the Jews, to an extent which forms a most striking contrast to the conduct of the authorities of the other nations, under whom the Jews lived and suffered.

The consequence was, that the Jews, decimated in Germany, and persecuted throughout Europe, came to seek an asylum on the banks of the Vistula. They founded there colonies and towns, established workshops, and enriched themselves in enriching the country. Commerce was left exclusively in their hands, they erected factories, and carried on all kinds of trades. It was about this period that those immense granaries were established by them, which were called after their Royal benefactor Kasimirz, and the ruins of which are still to be seen, between Cracow and Lublin. At Cracow the monster-building Sukiennica, so called because cloth was manufactured there for the whole kingdom, astonishes travellers by its magnificence, and testifies of the favor shown to the Jews by that great king.

During his reign the absurd charge was brought against the Jews, of using the blood of Christian infants in their religious ceremonies. The King ordered investigation respecting this pretended crime, and

having convinced himself of the innocence of the Jews, he published an edict, in which he exculpated them from this accusation, as barbarous as it was ridiculous.

The death of Casimir entirely changed the lot of the Jews. After having, under his reign, adopted the national costume, built large towns, and amassed great treasures, they were, under his successors, compelled to wear yellow hats, in order to be recognized at the first glance.

And now commenced a long chain of fanatical machinations on the part of several priests, with a view to render the whole Jewish race detested by the Polish nation. Occasionally, however, the Royal power interposed in defence of the Israelites against their oppressors.—Such was the case in 1464, when the people assembled for an expedition against the Turks; impelled by fanaticism, they attacked the Jews in Cracow, and massacred a great number. The King, Casimir Jagellow, indignant at these murderous excesses, punished those who had connived at the people committing them.

Under Sigismond the First, the Jews of Bohemia, where they were persecuted and plundered, came to seek a refuge in Poland; they were suffered to settle there, but under many harsh restrictions: and were exposed to oppression and repeated persecutions from the Christians. Still less could they look for protection from Henry of Valois, under whose reign the infamous charge of using the blood of children was revived against them. About this time the press was also made use of for creating prejudice and hatred against the Jews, and books were also published by them in their defence.

It was not until the reign of Stanislaus Augustus that any real improvement again took place in the condition of the Polish Jews. Public attention was then directed to the melioration of their position. The pernicious power of fanatical rabbies was in some measure abolished.

Exemption from the payment of the tax usually imposed upon them, was promised to those Jews who would devote themselves to agricultural pursuits. A member of the Polish Diet published a "Project of Reform for the Israelites." This proposed the full emancipation of the Jews; it was intended to regulate the authority of the rabbies, to prohibit the wearing of the peculiar Jewish dress, and to require the use of the Polish language in all transactions of a public or commercial nature.

We find also that during this period the Jews were not without influence upon the progress of literature, arts and sciences. Z. Hurwitz, J. Kalnason, Abr. Stern, and H. Josefowitz, are best known as the authors of works of considerable importance in history, philosophy and mathematics.

We come now to the period of the establishment of the kingdom of Poland, by the treaty of Vienna. Under the reign of the Emperor Alexander, in consequence of the liberal and paternal intentions of that illustrious monarch, the formation of a committee was decreed, specially charged to examine into and meliorate the condition of the Polish Jews. One fruit of its labors was the establishment of a Rabbinical school at Warsaw. Encouragement was also given to the Jews to devote themselves to agriculture. Their efforts in this respect have not, indeed, always been crowned with success. It is not easy all at once to change the habits of a nation, and the Jews had for centuries been entirely devoted to trade and commerce.

During the last few years, Prince Paskewitsch, the Governor of Poland, has again endeavored to induce the Jews to apply themselves to agriculture, and used every effort to assist them for that purpose; the rich Jews of Warsaw promised also to furnish the necessary capital. But the good intentions of the Prince have not as yet been carried out in

the spirit in which they were conceived.

*(To be continued.)*

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For the Jewish Chronicle.

## ON THE JEWS.

### NO. II.

THE writer purposes this article to be supplementary to his first essay "On the Jews."

In that essay it was stated that the final restoration of the Jews contemplates their deliverance from original sin; that is, the whole stock of the twelve tribes, so that their children shall no more be conceived in iniquity and born in sin. When Moses had set before them the dreadful judgments and dispersions that should come upon them for not abiding in obedience in the land of their inheritance, he added (Deut. xxx.): "And it shall come to pass, when all these things are come upon thee, the blessing, [in such measure as they enjoyed it before the captivities,] and the curse, [as since and till their final recovery,] which I have set before thee, and thou shalt call them to mind among all nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he

fetch thee : and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will *circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.* . . . . And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day." The words put in *italic* are very emphatical, and evidently bear upon the fact assumed, to wit, the complete purgation of the house of Israel from the taint and corruption of original or birth sin, which is the source and foundation of all actual transgression, and against which we now must contend in our own selves, as against a strong man armed : a condition grievous and painful and utterly hopeless, but for the power of the Holy Ghost in believers. And I must contend that the salvation of no man can be complete, till he is completely "delivered from the body of this death." We now have to fight against sins, and deny ourselves, and mortify our members in the deepest recesses of our being. And who would not rejoice "with joy unspeakable and full of glory," did he suddenly find the corruption of his inward being purged away, and his conflict thereby ended ? And who is delivered from the necessity of working out his salvation with fear and trembling, and pain and travail, while in this mortal flesh ? That the faith of the pious Jew looked forward to this, is evident from the prophecy of Zacharias, in Luke i. 67-79 ; to

wit : "That he would grant unto us, that we, being delivered out of the hand of our enemies, [the most dangerous of which are evil spirits, who have power against us solely through human corruption,] might serve him *without fear, in holiness and righteousness before him*, all the days of our life," or for ever. The terms in *holiness and righteousness*, contemplate spotless purity and perfect righteousness, sustained for ever by the indwelling Spirit. The promise is, that there shall be no more suffering or sorrow. But where sin is, there must be both : yea, the Immaculate One hath both till he hath completed the work of purgation, which the Father hath committed to him for the salvation of the world : for he has sympathy in all our sufferings.

St. Paul, (Heb. viii.,) quoting from Jeremiah, to prove that the first covenant with Israel was defective, says : "For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith (Jer. xxxi. 31, &c.), Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord : I will put my laws in their minds, and write them in their hearts. . . . All shall know me, from the least to the greatest. For I will be merci-

ful to their unrighteousness, and their sins and iniquities will I remember no more."

Observe, 1. That the covenant is not in regard to the *land*, for they are to inherit the same land from which they have been expelled so long for defiling it; no other land ever being mentioned.—2. Nor to the *law*; for, when they are brought again into the possession of the land which their fathers possessed, he says (Deut. xxx. 8), "*Thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day.*" Hence, in view of the restoration, the prophet Malachi bids them to *remember the law of Moses, which God commanded unto him in Horeb for all Israel, with the statutes and judgments.* The law was given once for all, and never can be repeated, and it is not only the law for the house of Israel forever, but for all mankind, even "the Church of the first-born" in the heavenly glory and inheritance. Moses gave the law: power to open and expound it, and to bring out its hidden truth, and grace to keep it, came by Jesus Christ, to finish in the spirit what Moses began in the letter, and the prophets witnessed to: and so Moses and Elias appeared with him in glory on the mount.—3. The new covenant does not regard mere bringing back from captivity; for that might leave the land, and the letter of the law, and the people, all in the same position, in all respects, as they were before the captivity; the people continuing just as liable to break the law and defile the land as ever.—4. But the new covenant is expressly to the end of doing some great thing for them, that the first covenant did

not contemplate, and so could not accomplish. "For, if that first covenant had been faultless, then should no place have been sought for the second." To say that under the first there was not grace unto salvation, were a manifest falsehood. Then why find fault with it, and seek another and a better? There is but one answer, because only one thing remains which can better their condition over and above what it has already been, which is, the complete purgation of the whole stock of Israel from the inherent corruption of original sin. Every thing short of this stood in the first covenant, which did not provide for its accomplishment under that typical dispensation, and could not till after the incarnation, death, and resurrection of Christ: and without its accomplishment the people would be, on any future restoration, just as ready to forsake God as all men ever have been since the fall. Moses plainly told them how they would rebel, and what fearful judgments and protracted sufferings should follow. But the warning had no restraining force; they acted as though it had not been given. And so they would act next year, if this year they were restored as they were in the days of Solomon. The trial of this was necessary in order to the full proof to Israel in the end, through actual experience, of what fallen man is in himself. The trial has been made, yea, even repeated, as Pharaoh's dreams were doubled to him, out of condescension to human infirmity: for a part were brought back from captivity; and, as our Lord told them, they behaved even worse than their fathers did before them.

In human jurisprudence, a man is not twice put on trial for the same thing, unless from defect in evidence: for one trial is enough for the proof of one fact. In this case the evidence cannot be defective, for it is made out by "the Faithful and True Witness," and confirmed unto man by repetition. Having taken sufficient proof against man, he will cut short his work in righteousness. When he gathers Israel the second time, he will deliver him from "*all his sins.*" God will not needlessly prolong human suffering; for he afflicteth not willingly the children of men. But men must suffer while they are in sinful flesh. He hath said, that his Spirit shall not always strive with man: but while men are in sinful flesh he must strive with them, and be grieved with them too, if he saves them at all. When he makes all things new, shall man's flesh, in which there is no good thing, remain unblest and unsanctified? It hath been redeemed by the blood of the cross: but must it ever pass through death and corruption in order to participate in the full benefits of redemption? At the fall, the curse was specially laid upon conception and child-bearing. Shall this never be reversed *in the race*? Must all who ever shall be born of woman, come into the world under such hard and sorrowful conditions? The good promises to Israel say not so: for in telling of blessings in store, this blessing is among the number: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of

my people, and mine elect shall long enjoy the work of their hands. *They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, AND THEIR OFFSPRING WITH THEM.*"

These terms of promise are not to be found in the covenant with which he finds fault as defective. To that the curses for disobedience were added: but not so to the new covenant; for it insures the writing of the law on their hearts, so that they shall keep it. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with *any* of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God;" Ezk. xxxvii. 23. But original sin is defilement itself, as all the scriptures testify.

John saw in vision the restoration of the Tree of Life: "In the midst of the street [of the city] and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The same saith Ezekiel: "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, (see Gen. ii. 16,) whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." And this is a part of the prophecy of the literal restoration of the twelve tribes to the land of their fathers.

When Adam and Eve had fallen by eating of the tree of knowledge, they were driven away from the tree of life, lest they should eat it and live for ever. But here we have the tree of life restored for the common use of man. If under the fall we have not been permitted to eat of it for the reason given, its restoration cannot contemplate its use by man, except as recovered from the fall. That it was created for the use of man is plain, both from the fact of its restoration for man's use, and from Adam's permission to eat of *every* tree of the garden except the tree of knowledge. The spiritual food we now partake of in the holy Eucharist has no immediate bearing upon our mortal bodies, and so does not prevent natural death, any more than literal food does : by which we may see that our spirits are made deathless by one food, while our bodies need a material food of life to which now there is no access.

For sin Adam was cast out of the garden. For not keeping the first covenant Israel was cast out of Canaan. But the keeping of that did not insure immunity from natural death, which the keeping of the new covenant does. Keeping of the first insured peace and plenty, with deliverance from all common diseases till the end of life—in themselves immense blessings—with the assurance of the resurrection of the body, called by St. Paul “the hope of Israel.”

It is manifest from the foregoing considerations, that we can do *nothing* directly towards the restoration of the Jews, except by our prayers for God to hasten his kingdom, and make that in “the powers of the world to come” the basis of all his

work. Yet I would be very far from discouraging the benevolent efforts of those who seek to show them present kindness. Our fathers have been cruel and oppressive to them. We may show our repentance of their evil by confessing it, and by manifesting a different spirit towards those who are “beloved for the fathers’ sakes.” This God will accept and reward. But let us beware of going about to *restore* Israel. God has reserved that work to himself; and his glory he will not give to another. We may “meliorate the condition of the Jews” during their sojourn among us, by showing them kindness and love, and the desire of their salvation. If in the mean time any receive the gospel, well: if not, let us remember that, though now they are blinded, yet blindness but in part is come upon Israel, until the fulness of the Gentiles be come in; and so, all Israel shall be saved. For God hath not cast away his people whom he foreknew: for the gifts and calling of God are without repentance; of which we will treat in a subsequent essay.

The writer would now conclude with a hint on other matters. Let those zealous people ponder these things, who think to subdue and renovate human nature by human devices, world's conventions, and such like “confederacies;” who think to make man peaceable and governable by Peace Societies and philosophy, even during the time that the whole world lieth *εν τῷ πονηρῷ*—in the wicked one; and while any who cry to the Lord must, as Jonah did, cry “out of the belly of hell,” from the midst of a devil-possessed world.

AMICUS.

### THE JEW FIRST.

I now see plainly that all our views about the Jews being the chief object of missionary exertions are plain and sober truths, according to the scripture. . . . I feel convinced that if we pray that the world may be converted in God's way, we will seek the good of the Jews, and the more we do so, the happier we will be in our own soul. You should always keep up a knowledge of the prophecies regarding Israel. . . . We should be like God in his peculiar affections; and the whole Bible shows that God has ever had, and still has, a peculiar love to the Jews.—*Rev. R. M. McCheyne.*

### THE PROPHETS.

THE prophets, chosen and raised up without distinction from all the tribes, and from all ranks of society, were, so to speak, the types and forerunners of that new economy of the Spirit, when God should call into his covenant, without distinction, men of every language, tribe, and nation.—*Pétavel.*

### Books Received.

A GREEK-ENGLISH LEXICON. Based on the German work of Francis Passow. By HENRY GEORGE LIDDELL, M. A., and ROBERT SCOTT, M. A. Edited, with Corrections and Additions, by HENRY DRISLER, A. M., Adjunct Professor of the Greek and Latin languages in Columbia College, New York.—Harper & Brothers; pp. 1705, 8vo.

This is truly a superb work, which no student of Greek, that can procure it, will consent to be without. It cannot fail to come into general use in all our colleges and

higher seminaries of learning; and even such of us, as during our collegiate course were compelled to put up with Schrevelius, Grove, Dunbar, &c., have now a delightful temptation placed before us to renew, under infinitely better auspices, our acquaintance with this noblest of tongues.

ESSAYS IN A SERIES OF LETTERS.  
By JOHN FOSTER.—R. Carter, 58 Canal street, New York.

We are not a little surprised to learn that this is the "*First American*, from the Eighteenth London Edition." Many years ago we read these essays, and the impression we then received from the serious and splendid thoughts which they enshrine, and even from some of the more striking phraseology, remains fresh and vivid to this day. It is just one of the books that we would have every young man especially, not only to read, but ponder.

JOURNAL OF MISSIONARY LABORS IN THE CITY OF JERUSALEM during the years 1842-3-4. By the Rev. F. C. EWALD.—London, 1846.

There is much here that will be interesting and new to those who have not read it previously in the *Jewish Intelligence* of the London Society. We think, however, it would have been fair to notify the purchaser in some way, that the book is nothing more than a reprint of the kind mentioned.

ERRATUM.—On p. 146 of our last No., last line of the 1st column, for "*partly invisible*" read "*partly visible*."

## MISSIONARY INTELLIGENCE.

### The American Society.

#### JEWS' MISSION HOUSE.

WE are happy to be enabled to state, that the Rev. JOHN C. GULDIN has fully entered on his duties as Superintendent, and that the Board of Directors feel greatly encouraged to expect pleasant and important results from the present arrangement of the Institution.

### Baltimore City Mission.

#### JOURNAL OF REV. JOHN NEANDER.

*October 1.*—Yesterday the Jews celebrated the day of atonement, so solemnly kept in the time of the old dispensation.

*2d.*—Mr. — called to bid me farewell. He is going to New York. When I spoke to him a few words, admonishing him to seek God's favor, the tears filled his eyes. I gave him a letter to a brother in New York, who will show goodness to him.

*3d.*—I visited the synagogue of the Sinai congregation. There were very few Jews present. They soon recognized me, and one offered me the prayer book. The service there is more calm. The prayers and hymns are partly in Hebrew, and partly in German.

*7th.*—This morning I had a visit from Mr. —; he asked me why I had not called at his house for so long, and invited me to come as often as I wish. We had a sweet conversation about the goodness of God, and the happiness of those who trust in him, and believe his word.

*10th.*—This morning I was at the great synagogue. Rev. Mr. Rice delivered a short sermon about keeping the feasts holy, and not to trade on them. Thence I went to my friend Mr. —, and found there some respectable Jews, to whom he introduced me as his friend, and we had a long conversation on the sermon. When I told him of my leaving this city soon, he asked me to write him, as often as I will.

*12th.*—One Jew, Mr. —, in — St., was very friendly, and told me that he lately heard a sermon in the Light St. church on the economy of the law, with which he was delighted. "Oh!" said he, "such a sermon does me more good than to fast a whole day, and say prayers which I cannot understand."

*17th.*—Besides my visits to the Jews, I have called on some Christians; asking them, "What are you doing for the Jews?" but could get no other answer than some cold excuses. Oh Christians! how can you neglect your duty in this matter, and trample the holy will of God under your feet!

Last evening I took tea at the house of Dr. J. There were two other ministers of the Episcopal Church; and I was delighted, after a long time, to find ministers whose hearts are warm towards the affliction of Joseph.

To-day I took leave of Mrs. F. She told me that her two sisters, lately arrived, visit her very seldom; but there is her third sister, who, five weeks ago, was very estranged from the truth, but now, she hopes, is more anxious to hear and to read the word of God. As we were speaking, that sister came in, and I exhorted her to seek the salvation of her soul with all her heart. May the Lord bless her!

In the afternoon I called on Mr. —. He and his wife received me very affectionately in the presence

of other Jews, who were there sitting by the table drinking coffee. They invited me to share their company, which I did, and we had a long conversation on the days of my youth, when I was a student of the Talmud. When I departed we agreed to keep up a correspondence.

## Philadelphia City Mission.

### JOURNAL OF REV. J. NEANDER.

*Oct. 21st.*—After much difficulty and labor, I at last succeeded in finding suitable board in the house of our Methodist brother, the Rev. John C. Lyon, and I am very glad to commence again the blessed work of preaching the gospel here in this city. May the Lord be my help and strength. Amen.

*22d.*—I went into the store of Mr. —, whom I recognized as a Jew, and we soon got into a hard dispute. "How will you prove that Jesus was the God-man?" he asked. *I.*—"Where was one amongst the holy men, the prophets, who did such wonders as Jesus did?" *He.*—"Ah, wonders! I do not believe at all that Moses and the prophets wrought miracles." *I.*—"Then you deny the revealed word of God, and my arguments about the truth which is in Christ will be of no use to you." I then spoke plainly home to his conscience.

I called on another Jew in his store. He invited me kindly into his room, where his wife, a very intelligent Jewess, was, and they both listened to the words I brought unto them; and, when I retired, they asked me to call again.

*23d.*—I greeted an old orthodox Jew, who lives in — St., and asked him what he thinks about the Messiah. This old Jew is waiting for him; but his expectations are dark. I attempted to open unto him the word of God.

*30th.*—Called on four Jewish families, who were very pleasant with

me. With Mr. —, in — St., I had a long conversation on baptism. He told me that he visits often a Methodist church of colored men, and listens with pleasure to the sermons delivered there. I called also on —, whom I found the same old scorner, buried in pride and self-righteousness.

We insert with pleasure the following testimony to Mr. N.'s spirit and labors as a missionary, which we find in a recent number of the *Richmond (Va.) Christian Advocate*.

### Missions among the Jews.

We have occasionally introduced this subject to our readers, and we avail ourself of the publication, in the Jewish Chronicle, of the Journal of the Rev. J. Neander during a recent visit to Richmond, Petersburg, and Norfolk, as a very proper occasion for the insertion of the proceedings of the annual meeting of the Richmond Ladies' Society for the Promotion of Christianity among the Jews.

This Society is composed of a few Ladies who have the cause of Christianity among the Jews at heart; and who labor and pray that the "salvation of Israel may come out of Zion." It is yet a feeble band—small among the thousands of spiritual Israel, but Jehovah is its bulwark, and his promises its refuge. And amid its difficulties and discouragements it has this sure word of support—"The Lord of hosts is with us, the God of Jacob is our refuge."

The first annual meeting of the Richmond Ladies' Jews' Society, was held at Trinity church, on Tuesday afternoon the 4th of August, 1846. . . .

In connection with this subject, and as reflecting light upon it, we cannot deny ourself the pleasure of transferring to our columns the journal heretofore referred to, of our esteemed friend and brother, giving a brief outline of his labors in Richmond, and the towns adjacent.

We ought to have stated previously, that the most interesting feature of the annual meeting consisted in an address of Mr. Neander. It was very instructive as to the designs of God with respect to the Jews, and full of encouragement as to the prospect of their being gathered into the fold of Christ.

We are persuaded but little of the real benefit of Mr. Neander's visit to Richmond will be appreciated by merely reading his journal, and yet it is as much as *he* could say of his own labors. We know he was most industriously employed while here in "sowing the *good seed* of the kingdom;" and though much of it may have fallen by the wayside, yet we trust a good portion of it "fell on good ground," and that it will yet spring up and bear precious fruit. He was "diligent in business and fervent in spirit," while he went "from house to house," and by "the wayside" scattering precious seed, and teaching the unsearchable riches of Jesus Christ. We hope to be again, and that right early, favored with a visit from this devoted servant of Christ.

In the extracts from the journal, our readers will perceive the mode of missionary labor among the Jews; and also the ground on which we rest our hope of ultimate glorious success. God hasten it in his time!

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## State of New-York.

### JOURNAL OF MR. S. BONHOMME.

THE Jews in Rochester, N. Y., were not, as in other places, to be approached, for several reasons. I find they are neither Jews nor Gentiles, but all their powers are given up to make money. I was, however, determined to visit a family, and to warn them to flee from the wrath to come. The wife of one of the merchants, with whom I entered into earnest discourse on the

subject of the atonement of Jesus, I found, though a little backward, willing to enter upon the subject; but, alas! the spirit of German infidelity has found its way also into the bosom of that daughter of Abraham. I set before her the consequences of sin, when accompanied by a refusal to acknowledge the blessed Jesus our Saviour, and gave her two tracts, suitable to her and her husband, exhorting her to repent, search the scriptures, and be reconciled to God. After I left, I sent her a German Bible and a New Testament for her use.

*Oct. 6th.*—This afternoon we held the first regular meeting of the Ladies' Jews' Society of the city of Rochester, at which time I delivered a lecture to them upon the duty of Christian benevolence towards the Jews. Twelve new members were added to the Society, and great satisfaction was expressed by the ladies. I think we may look for liberal co-operation in future from the ladies of Rochester.

*8th.*—Last evening I lectured in the First Presbyterian Church, (Rev. Mr. McLaren's.) A good congregation assembled, and much interest was manifested and expressed. The pastor is a brother of a most excellent spirit, yea, the spirit of a true Christian. Would to God that all Christ's ministers manifested the same love for the recovery of my poor brethren.

*9th.*—I left for Auburn, to spend the Sabbath there, but found only the M. E. Church willing to receive me; so, as I felt unwilling to have but one service all day, I went at 9 o'clock A. M. to the State Prison, and addressed the seven or eight hundred prisoners, proclaiming pardon for their souls in the name of Jesus. The chaplain told me that there are about one hundred among them converted. Bless the Lord, O my soul! I found a precious influence of religion among them; they have a Sabbath-school and a choir, and sing well. The appearance of things redounds much

to the credit of the chief keeper, who is a member of the Presbyterian Church. I told the prisoners something, also, of what God is doing among the Jews, and their countenances expressed much interest. In the afternoon addressed a large congregation in the M. E. Church.

*Syracuse, Oct. 16th.*—I made a visit to the Jews, and was well received; conversed freely on the subject of Jesus the Messiah, and found an unusual spirit of inquiry after the truth. On leaving them I was invited to call again. Left several valuable tracts, for which they were grateful.

*17th.*—This morning I proceeded to the synagogue dedicated about three weeks ago, and joined in the worship. I observed a good deal of solemnity in the congregation, and was unusually well received. A seat and a prayer-book were given me; and after service I went home with a family, with whom I conversed about Christ for nearly two hours, and was invited to call again.

*18th.*—Presented the claims of the Society in the Presbyterian Church of the Rev. Dr. Adams. Several Jews were present.

In the evening, in the M. E. Church, before a large congregation of Christians, and also of Jews and Jewesses, I set forth the claims of God's ancient people. Great silence and attention prevailed throughout the house. I availed myself of the opportunity to deliver a solemn warning to my brethren.

*19th.*—To-day I have had many opportunities of proclaiming the salvation of Jesus to Jews and Jewesses; and distributed a good many tracts among them; also a German Bible and New Testament. In the evening the Jews assembled in a house of a Jewish brother, where were men and women, young and old, also the minister of the synagogue. Law and Talmud, New and Old Testament, were freely discussed on both sides, but, blessed be God, I was enabled through grace

to preach Jesus freely, and without fear, and his name has been exalted, not only through me his servant, but also through them, who confessed to the holiness of his character, and that he was fully anointed with the Holy Ghost. All began and ended in friendship; they expressed their respect towards me; nor did they pretend to doubt the purity of my motives. We were together for about two hours. They asked me for five German Bibles and New Testaments; the priest himself desired to have one. The Jews here, with the exception of one merchant, all strictly keep the Seventh day. There are forty members belonging to the synagogue, and about one hundred souls in this place.

#### Formation of a Ladies' Jews' Society.

*Oct. 22d.*—Yesterday afternoon I organized a Ladies' Jews' Society in this place. They purpose to distribute the scriptures among the Jews, and use other private missionary exertions. They also promise to do something for the parent Society.

From the Bible Society here, I have received a grant of five German Bibles and Testaments for distribution.

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## Connecticut.

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REV. JOHN H. BERNHEIM.

BROTHER B. continues indefatigable in the prosecution of his labors. Writing from *Colchester*, under date of Oct. 26, he relates the following incident, illustrative of the popery of modern Judaism:—

I have been interrupted by two Jewish pedlars, who came on Saturday six miles to hear me preach. I saw them for the first time in the church yesterday. They waited at the door for me, after the forenoon

services, when I conversed with them, and this morning they came here to my boarding house. We conversed nearly an hour, but the truth made no impression on them. They said, "We are in captivity, as long as we are so scattered, although we have the same privileges as the Christians; and not till we possess the land of our fathers shall we be delivered. We wait for the Messiah, and our hearts' desire is that he may come to-day." When I reminded them of their sins, they said, "If we only say, an hour before we die, שְׂמַחַי יִשְׂרָאֵל, God will forgive us our sins; and fasting, prayer and alms, is all that God requires, and it is sufficient for salvation." So blindness is yet upon their eyes. Talmudical doctrine and tradition, is more to them, than the pure word of God. May God have mercy on them, and enlighten their understanding!"

In a subsequent communication, dated *Lyme, Ct., Nov. 7*, Mr. B. remarks:—

At no time have I reported with more pleasure and delight, than I do this month. Although the collections and contributions were small, on different accounts, yet the Lord has blessed my labors. I found every where the brethren ready to receive me, and that with the greatest kindness. The Lord prepares my way, and opens the hearts of Christians to do something for the ancient covenant people.

We have received many kind letters from ministerial brethren in Connecticut, encouraging the Society to persevere in this great cause, assuring us of their perfect sympathy and confidence, and expressing the utmost satisfaction with Mr. Bernheim's labors among the churches. We insert the following as the latest sample of these very welcome communications, for all of

which we tender the writers of them our thanks.

Letter from Rev. Charles Thompson.

SALEM, Ct., Nov. 3, 1846.

REV. JOHN LILLIE :

Dear Sir,—Believing that it will afford you some encouragement in prosecuting the work in which you are engaged in behalf of the Jews, it gives me great pleasure to inform you, that the labors of your worthy missionary and agent, the Rev. Mr. Bernheim, are highly appreciated in this State. I can assure you that he is most cordially received by the ministers in Connecticut, and especially by those of the Congregational denomination. His labors in behalf of the Jews, in the presentation of those facts which directly relate to their present condition and past history, have exceedingly interested my people. In relation to the collections received in behalf of his most worthy object, permit me to say, that it is not at all to be wondered at, that they should be small, in the beginning of Mr. B.'s labors; but there is not the least shadow of doubt touching the increase of the contributions, in his second tour through our State. The fact is, the object is a new one with multitudes of persons in Connecticut. Mr. B. was with me last Sabbath, and my people were greatly interested in all his labors. I learn this fact, also, from all other parts of the State, hitherto visited by your efficient agent and missionary. I would say, then, with confidence, be not at all discouraged. Soon, I trust, we shall hear the devout supplication ascend from all the faithful in Christ Jesus: "Oh, that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad!"

With sentiments of most fraternal regard, and pledging you my hearty co-operation, in promoting

the best interests of the Jews, as far as my small means may extend, I remain yours most sincerely, in the best of bonds,

CHARLES THOMPSON,

*Pastor of the Cong. Ch., Salem, Ct.*

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Letter from Rev. D. S. Brainerd.

LYME, Ct., Nov. 12, 1846.

REV. AND DEAR SIR:

MR. BERNHEIM, an agent for the Society of which you have the honor to be the Corresponding Secretary, was with us last Sabbath, and supplied my pulpit both parts of the day. We became exceedingly interested in the subjects which he introduced to our attention; and were delighted with the common sense, hearty manner, in which he urged upon the Christian churches the claims of the unconverted sons of Abraham according to the flesh. He has gathered up a *small* collection among us, which I regret is not larger, and which would have been larger, had we not been almost *literally* deluged with agents for the last few months. But what we lack in the bestowment of silver and gold upon the good object aimed at by your Society, I hope we shall make up in that which is *better*, because it will prevail with the God of Israel. Mr. Bernheim appears to be an uncommonly active and efficient agent, sparing no pains or strength to interest the churches in behalf of his deluded but pitiable people. The cause is new to our churches, and can hardly be expected to take at once a prominent place among the benevolent objects which have long engaged our attention, and shared our sympathies. Yet we think a due degree of patience and perseverance on the part of your Society, will soon enable it to take a high stand among the benevolent objects of the age. What we have received from the Jews in their integrity, namely, the "oracles of God," lays us under infinite obligations. This claim has only to be presented in a

right manner, to be felt by every Christian heart. Sincerely do we hope that the day is not far distant, when the claims of your generous Society shall be duly felt in every section of Christendom. Then may we expect to see all Israel coming in, with the fulness of the Gentiles. "Then God, even our God, shall bless us, and all the ends of the earth shall fear him."

I am yours sincerely,

D. S. BRAINERD.

Rev. John Lillie.

## The London Society.

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From the Jewish Intelligence for Oct

### PRUSSIAN POLAND.

LETTER FROM REV. B. W. WRIGHT.

MR. WRIGHT's letter, dated Berlin, Sept. 1, contains some important remarks respecting the

### Condition of the Jews in the Province of Posen.

The province of Posen is like a rich but incompletely worked mine, in the eye of the Jewish missionary. Here are 80,000 Jews in every stage and gradation of belief and spiritual knowledge, pondering and fermenting in their minds, hoping, seeking, doubting, trusting, either to be guided by influences of happiness and truth long lost to Israel, or else to be doomed to perish and drawn away into the fatal torrent of Infidelity.

Blessed be God! this not considerable remnant of the captivity are only to a limited extent tainted with that fatal malady which dims the vision, deadens the ear, and steels the heart against the word of God. And, as if surrounded by a circular wall of partition, their condition is very different to that of their Jewish brethren in the adjoining provinces of Prussia; a fact which is observable even in Berlin, where nine Jews out of every ten who come to inquire into the truth at the house

of the missionary, are found to be natives of Posen and Poland.

Exclusive of its 80,000 Jews, the Duchy of Posen contains a million of inhabitants. When it came into the possession of Prussia, the great bulk of these were very ignorant, and in a state of prædial slavery, but under the influence of a more enlightened and vigorous Government, and an improved judicial system, the condition of the rich inhabitants of this province is much altered for the better; and owing to the growing dissatisfaction which all men feel as they advance in civilization, towards former superstitions, the foundations of Rabbinism are being shaken, and the minds of the Jews are being disenchanted of the long-presiding charm of this ancient system of error.

The compulsory establishment of Jewish elementary schools, in which language, arithmetic, history, and religion are taught, is the second great means which is beginning to tell effectually upon the Jewish mind. Not a few of the Jewish schoolmasters have been educated at public seminaries; others, although self-educated, are learned, nevertheless, with ancient and modern learning and philosophy, having had to pass through the ordeal of an examination by the director of a public seminary, or by one of the superintendent resident clergymen. Since then a new style of schoolmaster has appeared upon the stage, a new school is arising under this superintendence, and the old school is dying away, as the old schoolmaster is no longer to be found.

The secular power and the schoolmaster are thus the two first-mentioned means through which the downfall of Rabbinism in Posen is being hastened; the third is the Christian missionary. And so far, indeed, has this province been already travelled over, that there is scarcely a village in it, containing any considerable number of Jews, which has not, at least once, been visited by the travelling missionary.

It is very creditable to the Berlin Society for Promoting Christianity amongst the Jews, that two of its missionaries, Händes and Ball, travelled here nearly twenty years ago, and were thus the first in the field. But alas! twenty years have passed away, and the Berlin Society still retains but two missionaries, who can very seldom find time to travel, having stationary positions to occupy. And although there has been of late years a great revival in the Prussian Church, and, in the midst of much overflowing of error, the Lord has lifted up a standard there, and many, many faithful men are witnessing for Christ, yet there has been in this Church a fatal oversight of the prophetic word, the claims of Israel have been overlooked by many, even of the best Christians, and the wallfire letters graven upon every Gentile Church, at whose threshold the perishing Jew is to be found, "Blessed is he that blesseth thee," have not yet been effectually deciphered; and so, whilst "a destroying storm, as a flood of mighty waters overflowing," has been breaking in upon the Prussian Church, she has neglected, Ruth-like, to take shelter in a special manner under the "wings of the Lord God of Israel;" and although conscious of her danger, and seeking by many means to avert it, the "Lord has not recompensed her work," and "a full reward has not been given to her." Oh! let Christians in England plead mightily on behalf of this Church, and let them be assured that if this important barrier is overcome, it is only that the enemy may hereafter break in with redoubled fury and power upon their island citadel, which from the rapid interchange of thought, and the spiritual proximity of all European nations, is now comparatively easy.

It is to the London Society for Promoting Christianity amongst the Jews, that the province of Posen is most indebted; the missionaries of this Society, Hartmann and Graf, Bellson, Davenport, and others, at less frequent intervals, have toiled

nearly eighteen years in carrying the torch of the everlasting gospel into almost every village in the province. Many of the children of the captivity have thus been brought from nature's darkness into the marvellous light of the gospel; many have been lost and found; many, unrecorded in annual returns, have received the truth in love, and, unknown to the world, have separated from the herd, and pined away in secret like stricken deer; many are living witnesses to the truth, whose eyes now beam with hope, once cast down in despair, who live to bless the name of England; and many more are Christians *in transitu*, agitated between the oppression of ancient prejudices on the one hand, and a certain conviction of the truth of the Gospel on the other. Such is the condition of this interesting field, which we purpose to traverse upon a more extensive plan and regular system. *Rabbinism here, like all ancient superstitions, is tottering to its fall*; the conflict is between Christ and Antichrist, and the transition is *either to life-giving Christianity on the one hand, or to hopeless Infidelity on the other*. Oh! let the prayers of the multitudes in England, who wait for Zion's joy, be heard within the veil, that our Church and nation may take a deeper and more united interest in the welfare of Israel; let the watchword pass from tower to tower, and let the nightwatch keep the nightwatch waking, till the morning appears and the night shadows flee away; for there is too much reason to believe that every Gentile Church which is found wanting here, will suffer loss, and will be like the careless warder who slumbered upon his watch at the temple gate, who, when the torch-bearing "Man of the mountain of the house of God" went his nightly round, was found asleep, and had his garments burnt, that when the morning came all who beheld him might know that he had neglected his duty, and slept at his post. Oh! let the Church of England be like

the watchful, faithful warder, for "Blessed is he that watcheth and keepeth his garments;" "Blessed is that servant whom his Lord when he cometh shall find watching."

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## BEYROUT.

EXTRACT LETTER FROM MR. J. E. SINYANKI.

I have sold no less a number than 225 Bibles during these two days, besides more than thirty other portions of the Old Testament, and twenty New Testaments. I believe such a demand for scriptures in Beyrout is quite without parallel.

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## AUSTRIA AND TURKEY.

JOURNAL OF THE REV. F. C. EWALD.

WE conclude in this number our extracts from Mr. Ewald's report of his journey through the Continent, on his return to the Holy Land.

### Vienna.

On the 18th of May I went about Vienna, to inquire into the state and circumstances of the Jews, and I will now tell you the result of my inquiries from the best authorities.

The history of the Jews in this country is like their history in other parts of the world; in fact, like Ezekiel's roll, full of lamentations and mourning and wo. I will only mention some few facts. In the year 1420 a rich Jew at Ems, Israel by name, was accused of having bought from the wife of the beadle at the Church of St. Lorenzo, several consecrated wafers, which he is said to have sent to other Jews to ridicule the Christian religion, for which crime all the Jews in the empire were made prisoners on the Thursday before Pentecost of that year. Many, when they saw that their lives were in jeopardy, and that they could save themselves by being bap-

tized, submitted to that rite; others who would not, were brought into the square, called to this day the Juden Platz, where their crime was publicly proclaimed, and also their punishment, which was, that the poor should be banished from the country, but the rich and learned should be burnt alive, and their goods confiscated; 1,300 were thus martyred in Vienna alone, and to this day the inscription remains, which was placed on the spot where the transaction took place: "Anno 1420, wurden die Juden hier verbrannt." (The Jews were burnt here in the year 1420.) There is also an inscription in Latin verse.

However, the Jews came again into Austria in large numbers, and settled in Vienna, where they had many synagogues, and an extensive quarter, which was called "die Judenstadt," or the Jewish town; but, during the reign of Leopold I., in 1668, they were again expelled from Vienna and from Austria. All their goods were confiscated, because they were accused of having set fire to the Imperial Palace. Their largest synagogue was turned into a church, and the "Judenstadt" was thenceforth called the "Leopoldstadt."

The Jews again entered Austria during the reigns of the Emperors Joseph I., Charles VI., Maria Theresa, and Joseph II. Several laws were enacted respecting the Jews, which were more humane than those of former ages; yet there is much room for improvement, as most of these laws are still binding on the Jews. The Jewish population of the whole Austrian empire amounts to about 667,880 souls.

The Jews contribute largely to the revenues of the State. Thus, the Jews of Bohemia pay 261,000 gulden yearly (about £26,100) into the Emperor's treasury; those of Moravia 185,000 gulden (or £18,500); those of Galicia £70,000. The Jews have also to pay many taxes besides. Thus, for instance, the Jew is obliged to pay to Government, for every pound of meat he

buys, two kreutzers, or one penny. On account of this tax many of the poorest Jews are altogether deprived of meat. Another most revolting tax is, that every Jew has to pay to Government, for every light he burns on the eve of the Sabbath in his own house, five kreutzers, or  $2\frac{1}{2}d$ . It is well known that in each Jewish house there is to be found a lamp with seven branches; each branch being so constructed that it may be filled with oil, and burn separately; and that it is a commandment binding on the Jewish women to light this lamp. A poor Jew might say, I cannot pay this tax, and therefore will not light my lamp. The Austrian Government has, however, taken care to prevent such an excuse, for the law provides that every Jew must pay for at least two lights. Thus every Jew, even the poorest, must pay a tax of ten kreutzers every Friday. If they burn lights at a marriage, they must pay two shillings for every light; and on the Day of Atonement ten kreutzers for every wax light used in the synagogues. With all these humiliating taxes the Jews are excluded from following many arts and occupations. No Jew can be an apothecary throughout all the Austrian empire.

I went into the synagogue of the Polish Jews, and conversed after the service with several, on the grand topics of their soul's salvation. I also visited the German Synagogue, which is in the modern style of the Reformed Jews. M. Manheimer, who is "Prediger" at that synagogue, preaches every fortnight.

Among the German Jews in Vienna there is very little religion. The rich Jews seldom go to the synagogue. M. Rothschild only visits it on the day of atonement. Thus they actually are compelled to pay a number of poor Jews a certain sum, in order to be present at each service; else there would frequently be no service at the German synagogue.

A very great number of Jews be-

come Roman Catholics, and continue to do so daily. Many of the heads of the first banking-houses in Vienna are converted Jews. Thus Arnstein and Eskeles have been Jews. Many of the nobility have also been Jews. Thus, the Ritter von Neuwall, the Ritter von Libbenburg, and others. I had frequent opportunities of speaking to Jews at a bookseller's shop. I also met, one day, in the street, a Jew from Jerusalem, who recognized me; he had been under the care of Dr. Macgowan, and he told several Jews how kindly he had been treated by the Doctor.

I found that in Vienna, as at other places, the present generation are grown weary of the folly of Rabinism, and wish for something better. The Reformers believe that they have found the one thing needful, but they deceive themselves; they cannot, with all their outward show, give peace to the soul. As a proof of the truth of my statement, I may mention that Mr. Manheimer has introduced into his congregation the rite of Confirmation; he did it once, and promised to do it again every three years. He wanted to perform it again this year, but the young sons and daughters of Israel refused to come to him, though he repeatedly exhorted them to do so. During my residence at Vienna, I frequently spoke to Jews whom I met in the streets; they complained much of oppression, and the younger Jews seem to think of nothing but emancipation.

#### **Pesth.**

We left Vienna for Pesth, and remained there two days. We were cordially received by the missionaries of the Scotch Church, through whose instrumentality a great work has been commenced here. Since the establishment of the Mission, fifty Jews have been brought to the knowledge of Christ. It appears that the Lord has opened a great door of usefulness in Hungary among the Jews. Several of the converts

are preparing for the ministry, and one is a professor at a university. I saw a Protestant clergyman, who had on the day I met him baptized a sincere Jew, who had previously been under his instruction. The pious Archduchess is a great blessing to all around her.

There is a movement among the Jews in Hungary, and a searching after truth. We distributed all the books we had with us, and could have given away many more, had we been provided with them. There were several Jews on board the steamer, others embarked at the various stopping places along the Danube, with whom I conversed, and read the scriptures together. There are great numbers of Jews residing along the banks of the Danube.

#### **Rutschuck.**

At Rutschuck we remained about twenty-four hours. The Sultan had just been there. There are about 500 Jewish families residing here.

#### **Constantinople.**

It does not come within my province to describe this wonderful city, where the greatest luxury and the most abject poverty is to be met with; but of the 80,000 sons and daughters of Abraham who live here, I may be permitted to say a few words. The first three days after my arrival I went about in the streets and market-places, and at last came to the conclusion that not less than twenty missionary laborers ought to be daily employed amongst the Jews, circulating tracts and speaking to them. I saw Dr. Bennett, who regretted much that our society had given up that vast field of missionary labor. He told me that he often had conversations with the Jews, and that many come to him for Bibles.

I also renewed my acquaintance with Mr. Schauffler, the American missionary to the Jews. There are now ten Israelites under instruction. Some have been baptized, and there

are a few in the School of Industry.

The school for children, commenced under Mr. Farman, is now in good condition, under the superintendence of Mr. Allen, the Scotch missionary. They have a good schoolmaster with his wife, who have sixty Jewish pupils in their school. The American missionaries have a great work here among the Armenians; 200 of them have entirely separated from their church, and now form a congregation of their own. They are very kind to the Jews, and often bring a number of them to church to hear the word of God. . . . There are in Smyrna about 15,000 Jews.

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#### EXTRACT LETTER FROM DR. MACGOWAN.

DR. MACGOWAN writes in his letter, dated Jerusalem, July 4 :—

##### **Prevalence of Sicknes and Privation among the Jews.**

The scarcity of provisions has been greatly relieved by the harvest, which is reported to be an abundant one. The price of wheat, however, continues still very high, nearly double that of ordinary years, which still renders the pressure very severe on the poor. The effects of the scarcity are very evident among the necessitous part of the population. There is much sickness among them, and of that nature which might be expected from deficient and unwholesome food. The Jews in this country are very averse to appealing for charitable assistance. I have often been impressed with the feeling of reserve and delicacy, which they manifest under circumstances of privation. Rather than make their wants known, they will pawn or sell their scanty stock of clothes and furniture. After that resource is exhausted, and when they have not wherewithal to buy bread, then comes the Turkish landlord with his

demand for house-rent, and threatens to turn them into the street, unless he be paid, and he is generally as good as his word. Two families of Jews very recently applied to me for relief under these circumstances. The one belonged to the Polish community, and the other were British subjects, natives of Gibraltar. They were kept in house and home by the relief I was enabled to give them. I may venture to say that at least the fourth part of those who apply to me for medical relief are suffering, not so much from disease as from want of food. Bread is the best prescription for such cases, and blessed be the Lord, who through the liberality of our Christian friends, has enabled me to minister to their necessities.

##### **Uninterrupted Progress of the Medical Department.**

I now turn your attention with much satisfaction to the hospital and medical department, which during the last two months has enjoyed a state of unprecedented peace from without and activity within. We have been so accustomed to cherems, stripes, imprisonment, and every form of rabbinical persecution, that the sudden and entire cessation of them seems at once to put an end to those stirring incidents and vicissitudes of prosperity and depression which have hitherto been the principal topics of my communications. The dealing of God towards us has been not that we should be altogether overcome and consumed from the land, but that our faith, humility and patience should be kept in continual exercise through the trials and difficulties of our undertaking.

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#### **The Free Church of Scotland.**

From the Miss Record for October.

##### **PESTH.**

THIS favored station continues to manifest every encouraging appearance.

## JASSY.

THE institution of a medical mission at Jassy was entered upon with no very sanguine hope of its being received with much favor there. But as Dr. Mason's most interesting letter informs us, not only has many an obstacle been removed in the way of his offering his services, but the most enlarged opportunities afforded of doing good to the bodies of men, and through this, vastly increased facilities found for conveying to them the bread of everlasting life. Dr. Mason's labors have reacted on the church and the school, and have every way been so beneficial as to demonstrate the wisdom of conjoining, in such places as Jassy, the attention of the physician with the labors of the missionary.

Mr. Edersheim has found a wide door unfolded to him among the Germans and Jews.

## BERLIN.

LETTER FROM REV. C. SCHWARTZ.

*Berlin, August 19, 1846.*

MY DEAR DR. KEITH,—It will, I am sure, be gratifying to you to hear, that, by the good providence of our God over us, we have arrived here safely a week ago, somewhat restored in health, and not a little refreshed in spirit. Permit me to give you some brief notice of what we have seen and heard during this little journey. But first of all let me observe, that it strikes me more and more that Christians, in the measures they take for the spiritual and eternal welfare of Israel, should still more consider the state the Jews are in at present, and what they are trying to do for themselves. It should ever be kept in mind, that many of the Jews in Europe have almost ceased from being such, many of them having thrown away, with the traditions of men, the word of the living God: and whilst they disagree amongst themselves, and

there are scarcely two to be found who would give the same answer, when asked what constitutes a true Israelite, they, alas! like one man, make foes against Christ and his gospel, and those amongst them that are professedly indifferent to all religion, are usually the loudest and bitterest enemies of the truth. It would certainly be a mistake to believe that the German Jews have any real desire for the coming of the Messiah, or even to go to Palestine, though they pray for it regularly with their lips, nay, they would be horrified were the offer made to them by any man on earth. They have gained great civil liberties and political rights every where; their influence is increasing continually; they lead public opinion in Germany; and they are the editors, or at least the correspondents, of almost every important newspaper or periodical: and aim at nothing else, but how they might equal the Christians in all external things, and obtain all political rights. Who would have believed it possible, that a countryman of mine, who had lately been appointed a rabbi in a large town, would send to me, whom he considered to be an apostate, and ask for a loan of my gown and bands, in order to have some made like them? Who would have believed it possible, that a Jew, a certain Mr. B—, would be the leader of a protest raised in all the newspapers against the Evangelical party in Berlin; that all the papers would open to him their columns gratuitously, in order that he might tell the thousands of their readers who Christ was, and what Christianity and Christians ought to be? And this Mr. B— was considered the hero of the day—his words were listened to like oracles! It is indeed a shame, and Scotchmen will scarcely be able to believe that a Christian population can so degrade itself! But what must the Jews think of this? Who would ever have believed it possible that Jews would again and again declare,

publicly and officially, that they had no other country but that where they just happened to live, that they never expected the appearance of a personal Messiah—their Messiah being a full and complete emancipation as it is called—that others would actually abolish circumcision? whilst in a Synod of Rabbies lately assembled in Breslau, one of the most influential would really propose to celebrate the Sunday instead of the Saturday; (the Reform party in Berlin have services and sermons on both days, and those held on the Sunday are by far better attended;) and all of them resolve, that for any Jew holding an office in Government, it was lawful to do on the Jewish Sabbath any work his superiors might require of him? Is this not shameful indeed? And to crown the whole, a great number of very influential Jews in Frankfort-on-the-Maine just resolved, that they could not any more sympathize with the proceedings of these Rabbinical Synods, since they raved and talked so much about such trifles as circumcision, the keeping of the Sabbath, the expecting of the Messiah, and the like!

### *The Aborigines of America.*—

A correspondent of the (*London*) *Jewish Chronicle* announces, that, "having recently returned from the Western hemisphere, he has brought with him a book printed in the Spanish language, bearing date 1536, giving many indisputably authentic accounts of what people were the real aborigines of North and South America, but more especially of the meridional continent, known to the navigators of 'Ezion Geber.'" He adds, that "the appearance of this book was immediately interdicted, and its author, of clerical orders, rewarded with a gloomy abode in the castle of the inquisition of Carthagena de Indios." The writer, who signs himself *J. L. Delmar*, says that he is engaged in preparing a translation for the press.

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### *Miscellaneous.*

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